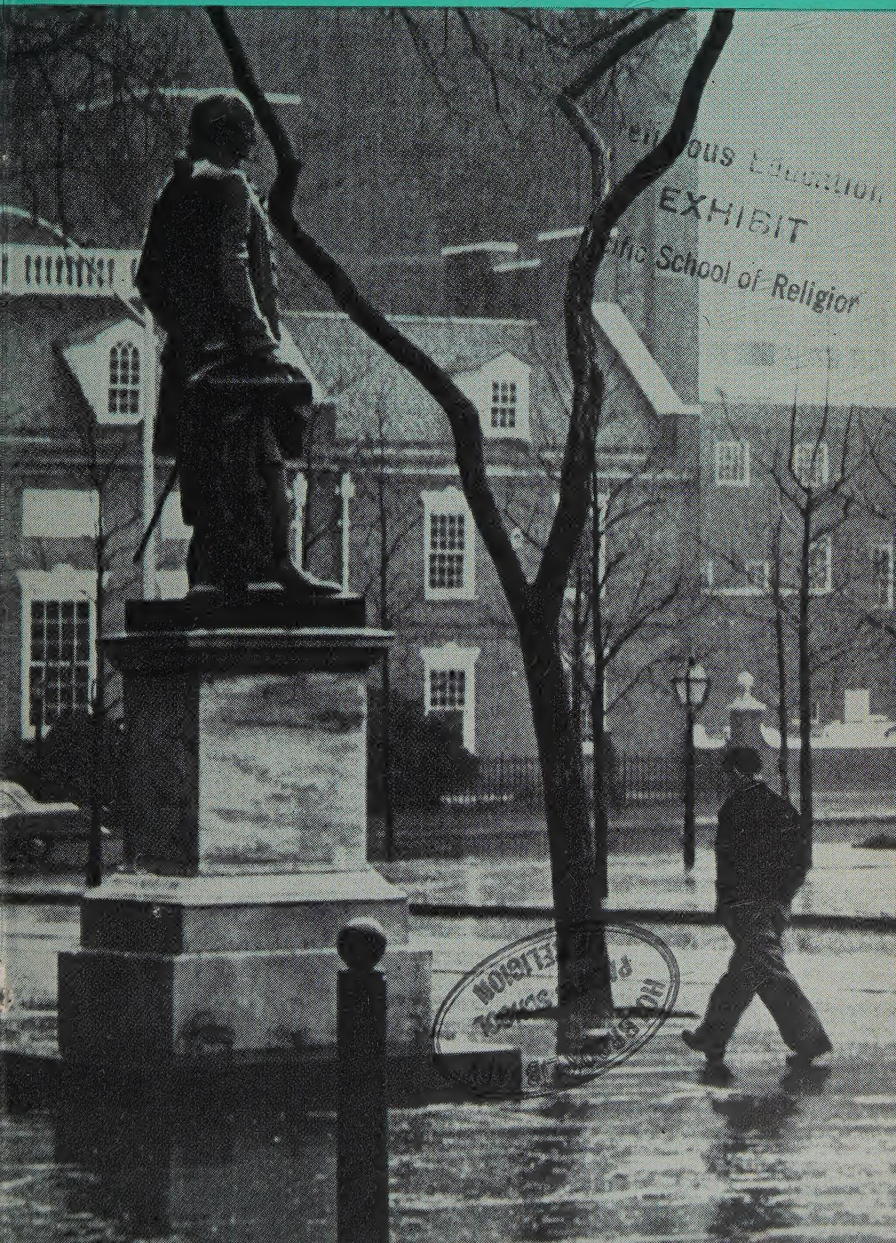
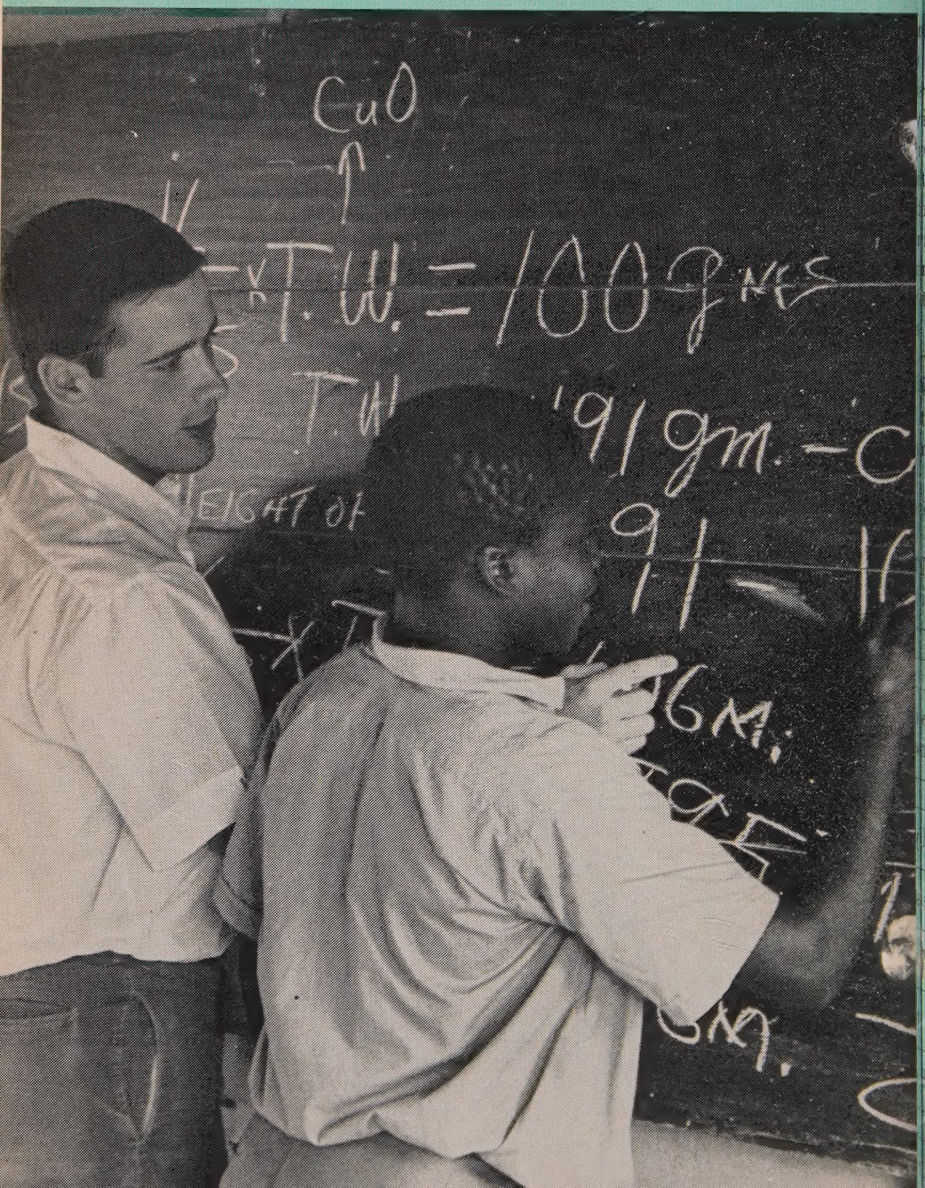
Youth / THE DAYS AHEAD...



V.15
1964
109885

. . . a heritage of "vigah



. *a moment of truth!*

me events have a way of unveiling to us, for a moment at least, naked reality of truth. And such an event was the assassination of sident John F. Kennedy. Although this issue of YOUTH magazine is iving several months after the event, there is nothing maudlin or in-ropriate about a commentary on that which is already history and yet, he same time, that which is part of us at this very moment of reading. ith is not dated. And history teaches. If there be truth for us in this nt, we can never fully turn our backs on it. The overwhelming response n you—our readers—said to us that this event will not soon be for-en in your young lives and that if YOUTH magazine is to maintain touch with contemporary history, we need to share your thoughts and s. What did this event say to you who will shape our future?

Ve do help shape, and are shaped by, the world around us. how, you ask, can you make a difference in a world that is so big, so plex, so fast-changing, so evil? You say that you're only one pebble on beach. Who cares about you? And why should you really care about ers? And even if you did care, what's the use? What hope is there youth today?

There is hope for youth! And such hope is built on the very things ch make youth the envy of adults:

—your abundant energy and physical stamina;

—your humor, laughing at life's absurdities and easing its tensions;

—your idealism, untainted by failure, inspired by fresh insight, moti-ed by a basic love of life, and spurred on by the belief that "I can do ething about it";

—your frankness to speak to your mind;

—your respect for the intellect in a scientific and atomic age, increas-ly dependent on man's thinking, not simply his emoting;

—your enthusiasm for using the nation's youth in new ways, such as the structive program of the Peace Corps;

—your knowing the need for responsible and concerned discipline, based aw, on past experience, and on mutual respect for one another;

—your unwillingness to accept the old way until you're sure it's right today's world or until you find a better way;

—your dedication to that which you believe is right—both in the past the present;

—your loyalty to those whom you trust and respect;

—your desire for honest affection, blurred by the double standards of lt morality;

Youth

January 5, 1964

Volume 15 Number 1

Editor:
Herman C. Ahrens, Jr.

Associate Editor:
Joan Hemenway

Art Consultant:
Charles Newton

Administrative Secretary:
Clara Utermohlen

Editorial Address:
Room 800
1505 Race St.
Philadelphia 2, Pa.

YOUTH magazine is prepared for the young people of the United Church of Christ. Published bi-weekly throughout the year (except during July and August, when monthly) by United Church Press. **Publication office:** 1720 Chouteau Avenue, St. Louis 3, Mo. Second class postage paid at Philadelphia, Pa., and at additional mailing offices. Accepted for mailing at a special rate of postage, provided for in Section 1103, Act of October 3, 1917, authorized June 30, 1943.

Subscription rates: Single subscriptions, $3.00 a year. For group rates write for order blank. Single copies 15 cents each.

Subscription offices: Division of Publication, Board for Homeland Ministries, United Church of Christ, 1505 Race St., Philadelphia 2, Pa., or The Pilgrim Press, 14 Beacon St., Boston 8, Mass.

CREDITS/

PHOTOS/ 1, 24, John Mast; 2, Black Star; 6, 9, 11, 20, 14-15, 32, United Press International.

ARTISTS/ 22, G. L. B. Crockett, Washington Star.

AUTHORS/ Dr. Byron L. Johnson, staff, Agency for International Development (U.S. State Department); Donald M. Fraser, House of Representatives

"... here on earth, Go

—your struggle to be accepted as a responsib human being, often finding identification wi others who are dispossessed;

—your respect for excellence of any kind;

—and because of the timing of your birt your thinking about the world based on an ac ceptance, as normal, of instantaneous mass co munication, urban culture, automation, jet speed atomic threats to personal welfare, violent soci changes, co-existence with those you oppose—a of which have meant major personal adjustmen for persons born more than a generation ag

In summary, it's what you mean when y refer to the "vigah" of the late President. Ev though you might not have agreed with hi you admired him for his personal courage a the new "style" he brought to the Presidenc His death renewed our nation's appreciation f the continuing need for your youthful vigor the free and responsible encounter of ideas a ideals that have made our nation great.

The conscience of the citizenry is demo racy's heartbeat. Democracy is the best w yet devised by mankind for a mass of people seek what is right for the entire nation. B democracy is a human institution and is ther fore subject to both man's imperfections and h high hopes. And only an informed, concerne and alert citizenry can correct the weaknesses a nurture the high hopes. Basic to democracy search for truth is free and open debate. No o person or group is alone in knowing what best for the American people. We must l to each other with open and critical minds. must challenge inaccuracy and wrong thinkin but encourage what seems right. And then wh the decision is made or the leader is elected, t opposition must still be critical, but loyal. T majority rules but it is not permitted to silen or exploit the minorities. Democracy is depe

rk must truly be our own."

ıt, too, on a mutual respect of one man for another. Also basic to democ-
y is a respect for the process itself and the laws governing the process.
r democracy is weakened when any citizen takes the law into his own
ıds, or when any citizen is silent in face of obvious wrongdoing.

Americans are human beings, not supermen nor puppets. "How
ld this terrible thing happen in America?" people asked in surprise, as
we Americans could do no wrong. But hate is not solely a communist
it. Hate is human, and all Americans are human. And love is not solely
American trait, either. Love is human and so is the rest of mankind.
fact, recognition of our very humanness got us started along this demo-
tic path. Believing that all men are equal in the sight of God, those
d-fearing Colonists rebelled against being puppets of rulers who felt they
re superior to other men. For this we can be thankful, even proud. But
ply living on this land that has prospered us and simply proclaiming
heritage of democracy as ours does not automatically make us any
ter than human beings elsewhere. We, too, are susceptible to the laws of
ıan nature. We, too, have to work hard at being good.

Man cannot live alone. He is not totally self-sufficient. He needs
panionship. He needs recognition. Man needs to reach out to help
ers. He does not know everything. He still has only touched the surface
what is yet to be known. But someone does know. He has shaped it all.
loves us even when all others fail us. He even sacrificed his son to
w us his way. Somehow, when we get to know him and do what he
ıts us to do, things seem right. But when we break with him, we suffer.

And so the shocking event spoke to us. The deed was sudden,
expected, and vicious. It left us all limp. There was the emptiness of a
ng unfulfilled promise. There was a confession of the sinful nature in
h of us—the "Oswald in me." There was the shattering revelation of our
nan helplessness and ultimate dependence upon Someone more sensible,
re orderly, more dependable, more loving, than foolish man. "O God,
p us!" For that fleeting moment, all sham was pushed aside, all hatred
med. For a moment we stood confused by the haunting simplicity of
h, and overwhelmed by the universal outpouring of love. As seldom
ore, we were forced to ask the most basic of questions—"WHY?" At
t very moment, when we seemed to be most in harmony with ultimate
h and love and reality, we said it just can't be. We found escape
ough time and excuses. We began to forget. And now we go on our
. But there remains for the future, a moment of truth about the nature
nan and God. There had been a universal awakening, if only for a few
rs. In this fact alone, there is hope for man. ▼

PACIFIC SCHOOL OF RELIGION LIBRARY

a call to bear the burde

To a new generation of Americans . . .

We dare not forget today that we are the heirs of that first revolution. Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans—born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage—and unwilling to witness or permit the slow undoing of those human rights to which this Nation has always been committed, and to which we are committed today at home and around the world.

Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and the success of liberty. . . .

To those peoples in the huts and villages of half the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves, for whatever period is required—not because the Communists may be doing it, not because we seek their votes, but because it is right. If a free society cannot help the many who are poor, it cannot save the few who are rich. . . .

To those nations who would

a long twilight struggle

ke themselves our adversary, we offer not a pledge but a request: that h sides begin anew the quest for peace, before the dark powers of truction unleashed by science engulf all humanity in planned or acciden- self-destruction. We dare not tempt them with weakness. For only en our arms are sufficient beyond doubt can we be certain beyond doubt t they will never be employed. . . .

So let us begin anew—remembering on both sides that civility is not a n of weakness, and sincerity is always subject to proof. Let us never nego- e out of fear. But let us never fear to negotiate. . . .

And if a beachhead of cooperation may push back the jungle of suspicion, both sides join in creating a new endeavor, not a new balance of power, a new world of law, where the strong are just and the weak secure and peace preserved. . . .

Now the trumpet summons us again—not as a call to bear arms, though ns we need—not as a call to battle, though embattled we are—but a to bear the burden of a long twilight struggle, year in and year out, ejoicing in hope, patient in tribulation"—a struggle against the common mies of man: tyranny, poverty, disease, and war itself. . . .

And so, my fellow Americans, ask not what your country can do for you; what you can do for your country.

My fellow citizens of the world, ask not what America will do for you, what together we can do for the freedom of man.

Finally, whether you are citizens of America or citizens of the world, ask us here the same high standards of strength and sacrifice which we ask you. With a good conscience our only sure reward, with history the final ge of our deeds, let us go forth to lead the land we love, asking His ssing and His help, but knowing that here on earth God's work must ly be our own.

—from President Kennedy's Inaugural Address, January 20, 1961

On the United Nations

In the development of this Organization (United Nations) rests the only e alternative to war, and war appeals no longer as a rational alternative. . Mankind must put an end to war, or war will put an end to mankind. So let us here resolve that Dag Hammarskjold did not live—or die—in n. Let us call a truce to terror. Let us invoke the blessings of peace. d, as we build an international capacity to keep peace, let us join in mantling the national capacity to wage war. This will require new ngth and new roles for the United Nations. For disarmament without cks is but a shadow, and a community without law is but a shell.

—from address before the UN General Assembly, September 25, 1961

At the time of the Cuban crisis

The path we have chosen is full of hazards, as all paths are—but it one most consistent with our character and courage as a nation and ou commitments around the world. The cost of freedom is always high—bu Americans have always paid it. And one path we shall never choose is th path of surrender or submission. Our goal is not the victory of might bu the vindication of right—not peace at the expense of freedom, but bot peace and freedom, here in this hemisphere, and, we hope, around th world. God willing, that goal will be achieved.

—from speech to the nation ordering a quarantine of Cu October 22, 1962

On the race problem

One hundred years of delay have passed since President Lincoln free the slaves, yet their heirs, their grandsons, are not fully free. They are n yet freed from the bonds of injustice. They are not yet freed from socia and economic oppression, and this Nation, for all its hopes and all its boast will not be fully free until all its citizens are free.

We preach freedom around the world, and we mean it, and we cheris our freedom here at home. But are we to say to the world, and much mor importantly, to each other, that this is a land of the free except for th Negroes, that we have no class or caste system, no ghettoes, no master rac except with respect to Negroes?

Now the time has come for this Nation to fulfill its promises. The event in Birmingham and elsewhere have so increased the cries for equality tha no city or state or legislative body can prudently choose to ignore them.

The fires of frustration and discord are burning in every city, North an South, where legal remedies are not at hand. Redress is sought in the street in demonstrations, parades and protests which create tension and threate violence, and threaten lives.

We face, therefore, a moral crisis as a country and as a people. It canno be met by repressive police action. It cannot be left to increased demon trations in the streets. It cannot be quieted by token moves or talk. It i a time to act in the Congress, in your state and local legislative body, and above all, in all of our daily lives.

—from television address to natio on June 11, 1963

On the arts

When power leads man towards arrogance, poetry reminds him of h limitations. When power narrows the area of man's concern, poetry clear For art establishes the basic human truths which must serve as th touchstones of our judgment. . . . I see little of more importance to th future of our country and our civilization than full recognition of the plac of the artist. If art is to nourish the roots of our culture, society must se the artist free to follow his vision wherever it takes him."

—at ceremonies honoring Robert Frost at Amherst Colle

On Church and State

s a public official, sworn to uphold the Constitution, I have no obliga- to any private institution, religious or otherwise. My obligation is to good of all. In sum, it is my firm belief that there should be separation hurch and state as we understand it in the United States—that is, both rch and state should be free to operate without interference from each r, in their respective areas of jurisdiction. We live in a liberal, demo- ic society which embraces wide varieties of belief and disbelief. There o doubt in my mind that the pluralism which has developed under our stitution, providing as it does a framework within which diverse opinions exist side by side and by their interaction enrich the whole, is the most l system yet devised by man. I cannot conceive of a set of circum- ces which would lead me to a different conclusion.

—in a letter written to a Colorado woman in the spring of 1959

On courage

. Without belittling the courage with which men have died, we should forget those acts of courage with which men have *lived.* The courage fe is often a less dramatic spectacle than the courage of a final moment; it is no less a magnificent mixture of triumph and tragedy. A man does t he must—in spite of personal consequences, in spite of obstacles and gers and pressures—and that is the basis of all human morality.

o be courageous . . . requires no exceptional qualifications, no magic ula, no special combination of time, place and circumstance. It is an ortunity that sooner or later is presented to us all. Politics merely fur- es one arena which imposes special tests of courage. In whatever arena

of life one may meet the challenge of courage, whatever may be the sacrifice he faces if he follows his conscience—the loss of his friends, his fortune his contentment, even the esteem of his fellow men—each man must decide for himself the course he will follow. The stories of past courage can define that ingredient—they can teach, they can offer hope, they can provide inspiration. But they cannot supply courage itself. For this each man must look into his own soul.

—from the book, Profiles in Courage, ©1955 *1956 by John F. Kennedy; published by permission of Harper and Row*

On the need for reason and learning

Ignorance and misinformation can handicap the progress of a city or company—but they can, if allowed to prevail in foreign policy, handicap this country's security. In a world of complex and continuing problems, in a world full of frustrations and irritations, America's leadership must be guided by the lights of learning and reason—or else those who confuse rhetoric with reality and the plausible with the possible will gain the popular ascendency with their seemingly swift and simple solutions to every world problem.

There will always be dissident voices heard in the land, expressing opposition without alternatives, finding fault but never favor, perceiving gloom on every side and seeking influences without responsibility. Those voices are inevitable.

But today other voices are heard in the land—voices preaching doctrine wholly unrelated to reality, wholly unsuited to the sixties, doctrines which apparently assume that words will suffice without weapons, that vituperation is as good as victory and that peace is a sign of weakness. . . .

We cannot expect that everyone, to use the phrase of a decade ago, will "talk sense to the American people." But we can hope that fewer people will listen to nonsense. And the notion that this nation is headed for defeat through deficit, or that strength is but a matter of slogans, is nothing but just plain nonsense. . . .

. . . In today's world, freedom can be lost without a shot being fired, by ballots as well as bullets. The success of our leadership is dependent upon respect for our mission in the world as well as our missiles—on a clear recognition of the virtues of freedom as well as the evils of tyranny. . . .

We in this country, in this generation, are—by destiny rather than choice—the watchmen on the walls of world freedom. We ask, therefore, that we may exercise our strength with wisdom and restraint—and that we may achieve in our time the ancient vision of "peace on earth, good will toward men." That must always be our goal—and the righteousness of our cause must always underlie our strength. For as was written long ago: "Except the Lord keep the city, the watchman waketh but in vain."

—from the speech which the late President Kennedy planned to deliver in Dallas on November 22, 1963

now we are linked togeth

Meeting for its usual Friday after-scho session for "intellectual stimulation," small group of teens in Bangor, Me., w stunned speechless by the news of Preside Kennedy's assassination. They felt the nee to express themselves immediately bi privately. And so each put down on pap his thoughts. The results were collecte mimeographed, and put in a black-cov booklet dedicated to the late Preside Others saw the booklet. Within two d the demand swelled until 1900 copies ha been mimeographed and distributed fre throughout the Bangor area. Excerpts a reprinted here. The authors prefer to r main anonymous. They feel that any indivi ual credit would detract from their tribut

Our President is dead.

Let those who have said, "The only good Kennedy is a dead one," rejoice

Let those who have said, "I'll kill the first nigger that steps into my daughter's school," rejoice.

Let all those misanthropic bigots rejoice
And may they choke on their laughter,
And leave us to mourn.

For we, the American people, have a great loss to grieve.

The school children have lost;
The oppressed minorities have lost;
The people have lost.

. . . Now we can realize what hatred,
What prejudice, what greed, what desire,
What anger, and evil can do.
Let's realize, and climb from the mire.

Let's climb from the filth and the mud;
Let's love; let's help; let's be strong.
For today a great leader was killed.
We *have* to wake up before long!

We *have* to wake up good and soon!
How long can we go on this way?
Our President, leader, and friend,
Was killed on this terrible day.

a grief - gray ribbon

eater men have lived;
eater men have died;
t Kennedy was our President;
d, as God knows, he tried.

---

is as dead as Lincoln.
is as dead as Gandhi.
is as great, and as dead.

---

stood for his country
nd the right.
through his life he was firm.
died while serving his country
--us.
at can we do in return?
can remember his courage
nd strength;
can follow his example and
eed;
can fight for our freedom
nd truth;
can fill our country's need.

---

l those who encourage disdain
hatred of our public officials
ize what they can lead to? Will
y now stop and think? Will we
and think?

---

lose a leader we love,
e mourn—
natural—but we also must
ember that behind the man,
re are many others who can
up where he left off.
s is our guarantee
continuing freedom and justice.
this, we have the right to be
kful.

A man has died . . .

Before was when all the people
Lived apart and not
Together
And they fought.
There was nothing anywhere
To tie them all
Together.

Now is strange and now is
Fearful
And all the people have void
In their hearts
And ache,
Everywhere.

Now
All the people are linked
Together
By a grief-gray ribbon—
It glows
With a beginning brilliance.

Tomorrow all the people
Will bind themselves
Together
With a ribbon
Become shining silver
That leads ever forward.

Tomorrow
All the people will not fight.
They will live
Together . . .
A Future streaking on
Led by a silver memory,
Together.

a tragic ending . . . and stunned awareness

I was at school in Phys Ed class when we heard that President Kennedy had been shot. But we still had to go on playing basketball. There wasn't a sound except the bounce of the balls. I know I wasn't the only person who prayed.

—Paulette Petri, St. Louis, Mo.

Most of my classmates were like I was—too sad to cry, too stunned to feel indignation. We all felt shame.

—Mike Burns, Asheboro, N.C.

Most people quickly left for home. Here and there in the corridors small groups stood and talked. A few lone people walked slowly and deliberately to no particular destination. Some merely stood and stared out a window. Teachers retired to their rooms and tried to maintain some degree of privacy for themselves. Never, as long as I live, will I forget a certain teacher standing by a window, ghastly white, crying softly as he read from his Bible.

—Robert Hanson, Dedham, Mass.

As we lowered the flag, I couldn't help but think that the flag should be flying not only at half-mast, but upside down.

—Margaret Minear, Vero Beach, Calif.

My mother, my brother, and I had just seen President and Mrs. Kennedy the day before as they visited our city of Houston. It was inconceivable that those two wonderfully happy-looking people could meet such a tragedy.

—William Johnson, Houston, Tex.

By now you've heard how loved he was here in Switzerland. Free Europe feels their future depends on the United States and they felt very secure with J.F.K. leading America. On Monday (after the assassination) there was to be the famous Onion Festival here in Berne (market, confetti, street dances, parties). Everything was called off, except the market. In the evening, they had speeches about Kennedy in front of the cathedral and afterwards a long parade of hundreds of students carrying torches to the American Embassy building. There they had a big wreath and picture of Kennedy. It was very impressive and unbelievable that so many people would turn out in pouring rain for a President of a strange country across the ocean.

—Janet Evans, U.S. exchange student in Switzerland

Teenagers admired him for the way he fought for what he thought to be right.

For years now teenagers have all been juvenile delinquents to some people. President Kennedy treated us like responsible adults.

—Jennifer Garwick, Minnetonka, Minn.

He himself was a young man. He had a young family and his term as President was young. He talked our language and seemed to enjoy us as much as he did the older generation. *—Gay Hale, Wolfeboro, N.H.*

We, as teenagers, have known only two Presidents—Dwight Eisenhower, the oldest President of our country's history, and John Kennedy, the youngest. *—Michael Hungerford, Sauquoit, N.Y.*

I believe that President Kennedy was a "youth" in the respect that he was not set in his ways, he liked to go out on a limb, and was frank in his words.

—Marcia Kuper, Columbus, Nebr.

He was a young man who was wise; not the slow wiseness of old men, but vigorous and robust. *—Mike Burns, Asheboro, N.C.*

It always seemed to me that he placed himself at the level of all human beings, rather than high above them. To me this is the greatest trait a country's leader can possess. *—Dina Aglar, Denver, Colo.*

I think he brought a new attitude and respect to the Presidency and to politics in general. *—Judy Heberling, Huntingdon, Pa.*

This weekend shattered "our little world"

Christensen, Mt. Horeb, Wis.

I guess I thought that this nation was somewhat superior to other nations in that we were beyond the hatred which caused this tragedy. I was wrong. *—Judi Turner, Richmond, Va.*

Have we really progressed as a nation in the important areas?

—Barbara Lusk, Troy, Ohio

We can now recognize what we have always been loath to recognize—that the United States is not a perfect nation—that everyone in the United States is not a flag-waving patriot. On a different level, thousands, perhaps millions, of Americans are learning for the first time, the importance of a government based on law (in the Constitution) rather than on men.

—Gordon Quimby, Concord, N.H.

I often felt that Kennedy was wrong, especially in his views on civil rights. I thought that he had been lucky all his life, that he didn't know what integration was really like. I felt that the only reason he spoke so strongly

as that he wanted votes. But now he has died for his principles and I ally think he wouldn't have changed them if he had known his life was danger. On November 22, 1963, I became a real Christian. Until then y beliefs were selfish. Now I can see that his beliefs were right. Everyone equal and everyone deserves equal rights. I'm just sorry that it took such tragedy for me to see the light. —*Janet Patton, Evansville, Ind.*

a national disaster such as this we are able to escape the differences of rty, race, and religion, and work together to begin again.
—*Judy Senter, Eureka, Calif.*

an avoider of politics, I never felt one way or the other about the Kendys or the office of President. Awareness hits hard. My sympathy goes t to those of whom we expect so much. I think that our own responsibil- was jarred into focus for everyone as we saw that "we have left undone se things which we ought to have done, and we have done those things ich we ought not to have done." —*Peggy Swain, St. Paul, Minn.*

e crisis helped me. For the first time I have taken a good look at our rld. —*Sherry Ann Reichert, Charlotte, N.C.*

this country, everything is me, me, me. Everyone just start thinking of others, not only of themselves.

te kills! Hate is an emotion that is useless and self-destroying. Disagreents are often helpful; even in war, fighting for a cause is understandable, t fighting because of hate is unforgiveable.
—*Christopher Wilke, White Plains, N.Y.*

d Oswald seek asylum in the USSR because he found that the doors to urches and to friends had been slammed shut on him in his own country?
—*Barbara Waidelich, Naugatuck, Conn.*

is act should not be overlooked as merely the act of a fanatic. Rather, we uld examine the fanatic qualities in other phases of our country's poli-, racial riots, political antagonisms, our hatred toward Oswald.
—*Donna Sturm, St. Louis, Mo.*

are so blind and naive. We haven't time to really concern ourselves with ng Christian. If it comes naturally, well then let me be Christian. But don't have time to work at it. I don't know where to start anyway. It l come in time. But in that time you may laugh at a poor, dirty child, or ore the youth who is battling for attention and turn himself into a thief murderer! Man is essentially good. He doesn't rebel against reason with- some cause. On the Sunday after the President was killed, my minister l: "Forgive me, I'm not myself this morning . . . and I hope I'm never self again!" —*Claudia Tornblom, Council Bluffs, Ia.*

Many people came to church seeking something they hadn't found elsewhere.

On Monday morning as I sat silently in my church I read the verses to the hymn, "O God Our Help in Ages Past," and then at last did I finally understand. —*Faye Krauskopf, Granite City, Ill.*

I don't think any one of us will ever be able to say we truly understand this tragedy. —*Dennis Morrell, Charles City, Ia.*

My Christian faith was the rock I held onto in my most uncertain moments. For a few days, at least, everyone seemed more ready to admit they needed faith in God. I'm certain this is a general feeling, which just pops out in the open at times of tragedy or extreme joy. —*John Eberling, Rolla, Mo.*

I think there is a strong connection behind running a country and believing in God. I know that Mr. Kennedy would not have been able to do such a fine job if he hadn't had his deep faith and strong convictions. It has made me see just how important God is to everyone—from the President to the common people. I hope Mr. Johnson's faith is as abiding as was Kennedy's. —*Karen Brown, Gorham, Kans.*

The American people seem to fall back on religion as a last resort—when nothing else can be done, then we pray. We are "disaster Christians." —*Sue Fackler, Kent, Ohio*

It is hard for me to see why we must mourn so long if we really have faith in our God. —*Nancy Robinson, Delaware, Ohio*

It is time that the church helped to shape the world around it, and not let the world mold Christ and his church to fit its own prejudices. —*Jane Pattschull, Mason City, Ia.*

Teens must actively, intelligently support their democracy and their government. They must not ignorantly watch what others do.

I think teens must try harder to find a purpose in life. We must be more responsible for what we do. There is something worthwhile for each of us to do—now—and we must find it. —*Don Bubenzer, Oaktown, Ind.*

Tops in priority for the future is the Negro problem. I think we are all equal—we were created so. We white people need not think that we are superior to other people. We aren't—many Negro people are superior to us. —*Ann Huber, Sheffield, Ill.*

op priority: To give the people of the USA a new pride and loyalty to eir country. It seems we have taken our country for granted.

—*Libby Shipley, Kenosha, Wis.*

ur nation was founded on Christian principles, and hate is in direct oppotion to the doctrine of love. It is our duty to fight this problem which is oisoning our nation. The first step is to gain introspection and analyze ir own feelings—trying to cope with them. When in a conversation, eak up against prejudiced comments, instead of saying or doing nothing. ost people are able to control their emotions, but there are some who beme obsessed with an idea or a cause and then let it control them. These e the people who need to be especially protected from this passing of tte and bad feelings from one to another. It takes many forms: prejudices, ill-spoken word, comments like "he makes me sick, I wish he were dead," "see that guy, he's a nigger lover, he's a red, he's a Bircher, or he cheats tests, he's a hood, he's a sosh." Comments like these pass on animosities, ejudices, and various forms of hate. —*John Heckenlively, Denver, Colo.*

think education is the best thing teens can get to lp our country.

ose of us who are willing to accept Christ must start right now to pre- re to be the John Kennedys of Tomorrow. —*John Parkyn, LaCrosse, Wis.*

e as youth today and tomorrow have a responsibility to live in such a way t we might justify President Kennedy's faith in us.

—*Ingrid Stevens, Bay Shore, N.Y.*

t, the man was not a God. He should not be deified by America. It ould not come to pass that every old road, every housing project and ery new school be named after him. His greatest memorials will be his ace in every truly American heart and the continued recognition and obvance of his principles, his goals, and his great national spirit.

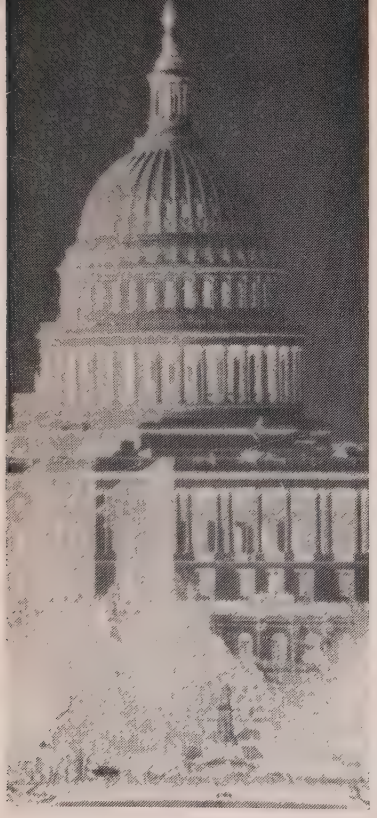
—*Robert Hanson, Dedham, Mass.*

hat helped me most was the statement: "The king is dead; long live the g." It told me that the apparent end was really a new beginning.

—*Tim Webster, Litchfield, Conn.*

t until Monday did I overcome the helplessness that overwhelmed me en I thought about the little things of President Kennedy's nature that would never meet again—his accent, the deep-set eyes, the frequent smile l quick wit, the general poise and intelligence that are not often matched, love of learning, and the love of life.

—*Claudia Tornblum, Council Bluffs, Ia.*



THE NEW DAWN

On that solemn weekend, the rotunda of the Capitol was open to the public from Sunday noon through the night until Monday morning. Among the 250,000 persons who filed past the bier of the late President was Miss Joan Hemenway, the Associate Editor of YOUTH *magazine.*

I had only stayed up all night once before and that was to study for an exam. Now, instead of the even drone of my roommate's snoring, there was the nervous rhythm of the policemen's whistles. Instead of a comfortable chair and bright lamp, there was the push of the crowd and the glance of an unfamiliar face.

Up ahead, through a maze of bare branches, I could just see the dome of the Capitol, but then that too slipped behind the hat of the man in front of me. Once, a half-moon had leaned on its side near the lighted dome, but it had long since disappeared. I leveled my eyes on the tweed pattern of a coat collar. Slowly the ache of five hours of standing gnawed its way into my consciousness. I tried to shift my weight but the bodies next to me resisted my request for more space. I wondered, desperately and despairingly, whether I would get there before the doors closed.

Suddenly there was a mutual groan of assent and the crowd surged forward another twenty yards. I stumbled over the uneven pavement, held by the people and the ropes. Then quiet settled down again on sound and movement. In front of me was a young couple holding hands, a baby fast asleep on the father's shoulder. The man moved his arm hesitantly, the weight pulling at it too tightly. He whis-

ered to his wife and she took the little burden. It yawned and slept gain. Briefly, they smiled.

Next to me was a Negro family. I had seen them before back in the ark, but that was last night—a few hours ago. As the cold wind had ome up, the three boys pretended they were turtles and had hidden eep inside the large collars of their storm coats. We kidded about how uch we enjoyed standing, and shared some chocolate candy. Now e family was quiet, the boys leaning against themselves and their rents, exhausted. Just as we were anticipating another move forward, e youngest fell against my leg, asleep on his feet. He cried out in the ar which sudden consciousness brings. They had waited six hours t couldn't make their children wait any longer. The father looked at e and smiled, wishing me luck as he took his family home. It was a. m.

Slowly, very slowly, the numbered streets counted themselves off. particular nod, the coldness of an iron fence, the relief of leaning ainst the rough bark of a tree, the sweet smell of pipe smoke, a ild's red hat trampled underfoot, the vastness of the Supreme Court ilding, the lines in an elderly woman's face—in the telescoping of t kind of time which waits, these are the only remnants of reality. ne sweep of the Capitol dome, as it grows larger, seems to draw and othe, gently but persistently making it possible to endure and share iting together.

From the steps of the Capitol I stopped a moment to look back at e silent lines below me. I could not see where I had been. The oman who pushed a wheelchair with a child in it was being helped this mountain of marble steps by two guards and that German boy th the briefcase. I paused at the top, for breath, and was swept into e entrance of the rotunda.

The fragrant smell of flowers erased the threat of the wind outside. I nked, to get used to the light. Five seconds, maybe ten, surrounded a scade of color—red and white and blue, and the shiny brown of lished shoes, the silver of bright buttons, the grey of a large space. en I was on the other side. The warmth of pushing bodies was gone. r out in front was the darkened Washington Monument. I pulled my arf closer and took my first unhindered step in eight hours.

As the morning wearily opened its eyes, I studied the dome for the t time. Below it a flag at half mast unfurled the tears of a new wn. ▼

LET U

Our nation has gro
Yet no citizen can
you informed enou

No words are sad enough to express our sense of loss. No words are strong enough to express our determination to continue the forward thrust of America that he began. . . .

We will serve all the Nation, not one section or one sector, or one group, but all Americans. These are the United States—a united people with united purpose.

Our American unity does not depend upon unanimity. We have differences; but now, as in the past, we can derive from those differences strength, not weakness; wisdom, not despair. Both as a people and a government we can unite upon a program, a program which is wise and just and enlightened and constructive. . . .

I need the help of all Americans in all America. This Nation has experienced a profound shock and in this critical moment it is our duty —yours and mine—as the Government of the United States—to do away with uncertainty, doubt and delay and to show that we are capable of decisive action—that from the brutal loss of our leader we will derive not weakness but strength—that we can and will act and act now. . . .

The need is here. The need is now. I ask your help. . . .

John Kennedy's death commands what his life conveyed—that America must move forward. The time has come for Americans of all races and creeds and political beliefs to understand and respect one another. Let us put an end to the teaching and preaching of hate and evil and violence. Let us turn away from the fanatics of the far left and the far right, from the apostles of bitterness and bigotry, from those defiant of law, and those who pour venom into our Nation's bloodstream. I profoundly hope that the tragedy and the torment of these terrible days will bind us together in new fellowship, making us one people in our hour of sorrow. . . .

from President Lyndon B. Johnson's speech to Congress, November 26, 1963

EASON TOGETHER

ee and responsible encounter of differing ideas and ideals.
nsibly without confronting the issues of our day. Are
reason rule your action?

ternational

Why is foreign aid so important and so controversial?
How is the fate of the United Nations influenced by its future policy on South Africa?
Is U.S. foreign policy loyal to the NATO alliance?
Why have we been fighting a war in Viet Nam for so long?
What kind of impact could the Vatican Council have on world affairs?
Should Communist China be admitted to the United Nations?
What are the provisions of the Test Ban Treaty?
How could our strong support of the Alliance for Progress affect Cuba?
Should the problems of the Common Market be of concern to the U.S.?

ational

What is your community doing about civil rights?
Should present provisions for the Presidential succession be revised?
Who are the chairmen of the five most powerful committees in Congress?
What percentage of our tax dollar goes toward defense?
If the Supreme Court's decision on Bible reading in public schools is submitted to a national referendum, how would you vote?
Why has our economy been forced to a position of deficit spending?
What major areas of our nation have been deeply affected by automation and unemployment? What's being done about it?
What are the pros and cons of pending and passed legislation in the areas of education, tax reform, civil rights, medical care? How has your Congressman voted on these issues?
Have you taken a careful look at the current meanings of communism, socialism, pacificism, extremism, conservatism, liberalism, as they are being used today?

isn't politics really dirty?

That's the first question tackled by Dr. Byron L. Johnson when YOUTH *magazine asked him to share his thoughts on "Christian Responsibility and Politics." Currently economic staff adviser on the Agency for International Development (U. S. Department of State), Dr. Johnson is an active member of the United Church of Christ and a former Congressman from Colorado.*

Isn't politics really dirty?

Yes, sometimes. But it doesn't have to be. It is like football—you can play it clean, or you can play it dirty. If you play dirty, you'll hurt yourself, the game, and the community. Actually, most of politics is simply the necessary business of governing any community. Just as playing good, clean football is the best football—so also, giving good clean government is the best politics.

Could we get better government without politics?

No. No dictatorship has shown skill at governing over a long period years, nor through successive regimes. No dictatorship has shown ill at a smooth transition in power after the death of a dictator.

Then you think politics is really essential?

Yes, if people are truly to manage their own affairs. Politics is really e basis by which (first) we organize parties to *select* candidates and rmulate policies, and (second) we campaign to *elect* those who shall vern us for a fixed term of years. But Politics is *not* Government. ost matters of government are simply good judgment. Partisan politics ows up, usually, in not more than ten percent of the issues facing a islature.

Isn't politics for professionals? I mean, can amateurs ever play, too?

Politics is for every citizen. It is your government. Its decisions are ur decisions. You are responsible for its faults, too, by your neglect, ifference, or hostility.

Can I be in politics before I can vote?

Of course. You can attend meetings, help with arrangements, do the work, talk it up, raise a little money, distribute literature, make ne calls, write letters, plan programs, and get out the vote—and s more. You can make the difference in many elections. By doing hing, you encourage the wrong man to win. You can't be neutral.

Don't the shocking assassinations in Dallas really show how bad governnt and politics really are today? I mean, aren't you too optimistic?

A Christian starts with the recognition of sin. Men are sinners. All . Since governments are run by mortal men, not angels, they, too, nd revealed by the events in Dallas, including events in the Dallas jail. t the sin can be found in other cities, in other police and jails, and in er parts of government. Yet the Christian view does not dwell only the sin. It also sees the possibility of redemption. It sees the goodss in man, as well as the evil. Saint Paul in his letter to the Romans ognized that rulers are not a terror to good works, but to evil. If n is to live in community with his neighbors, he needs to love them, give them, and seek forgiveness. Christ saw not only the evil in n, but also the potential for good. His approach to sinners was both aest and redemptive. We need to approach sinners, in government out, with that honesty and faith in the power of redeeming love. us as a Christian, I must be an optimist.

But what about the assassinations?

Both of them, and especially the second, show how far we are from ng a truly civilized, mature nation. Howard Thurman says that a

civilized man uses force as a last resort, and the more civilized he becomes, the more alternatives to the use of force he develops.

We shrink before the terrible event because it shows us that we have been permitting the peddlers of hate and fright, the extremists, to assault the very basis of our civilization, and we did not answer them. Finally, this ghastly tragedy brought us to our senses. It showed us, and the world, the inadequacy of our civilization.

But do not think of this as a single blot on a good record. The same violence as in Dallas takes place every day in police stations, jails, and prisons around the country. "The good people" have closed their eyes to the fact of the use of violence as a matter of government policy, not just as the random acts of a madman.

But this does not mean that you can shrink from politics, or hide behind irresponsibility. As a Christian, you have to see—even in the Birmingham bombing, the Dallas assassinations, and the brutality elsewhere—the vestiges of a past we would rather forget. We have come a long way from the greater brutalities of the past. But we have done so because now and then a single citizen raised his voice in protest, and brought the evil to the attention of the public. The higher standards are adopted only as you and your neighbor insist on them.

You must understand that you, your neighbors, your parents, your teachers, and your children are the ones who shape your society. And you will live, or die, with the consequences of your action. If you think that, because it is dirty, you should pick up your skirts and pass by on the other side of the road—then you missed the whole point of Jesus' story about the Good Samaritan. He met the need without being asked. He put himself out to do so. He walked rather than rode. He got dirty and dusty—but he met the need. He was a neighbor. The Lord works in mysterious ways His wonders to perform. You can be part of the answer to assassination, or to other violence. Or you can by your silence vote for more of it.

But I am only one. If everybody felt as you do, it would be a better world. But how do you get all the people to agree?

One at a time. Let's start with ourselves. And let's recognize that getting good government, that keeping politics clean, is a process that starts with one citizen at a time, one precinct after another, in each county, in each state. And it is the dedication of a lifetime, not a single law, or a single court decree. So many people think that if they could just get the President to make a statement . . . or get the Congress to pass a law . . . or get the Supreme Court to outlaw some evil . . . then it would all be accomplished. But it is not that easy. This genera-

hing helps the wrong man to win

n has to face its own problems. But we can expect that our chil-en and our children's children will still be caught in the conflict be-een good and evil. For power can corrupt. And government, and litics, like great wealth or great talent, conveys power. The important ng is to use that power responsibly, for the good of all.

Are you suggesting that I should get into politics, or even into govern-nt, as a career?

Frankly, yes. You will discover that most of the people engaged in re good people, doing their best, often with only the satisfaction of owing that they did their best, and it helped a little. But every good blic servant knows where there are the little monuments that he signed and built—a rule, a new practice, an economy, a service, a , a better community, a healthier society, a wrong righted, an in-tice corrected, the hungry fed, the sick made well, the lost sheep o was found again . . . these are the satisfactions he knows. He ws them whether in appointive office, in elective office, or as a v worker helping his community. Our democracy runs as well as it s because several thousand people in each state really work long and gly at it, with little or no pay, for a share in the rewards I have noted. But sometimes, so many are so confident, or so negligent, t the evil ones take over, and the community then needs the ministry those who truly love it.

But won't I get corrupted, too?

f you want to be corrupted, you can get just as easily corrupted in trade or profession you enter. All vocations have their temptations. itics, being public, actually has far more safeguards for you. It is ually easier to resist corruption in government and politics because many eyes are watching. Why did we so grieve the death of nnedy? It was not just that he was our President. It was that he had ught a new level of discourse to government. He spoke to us ly, but surely, of the true needs of our generation. He showed great nity in the office. He helped ennoble the profession. With his own ily fortune, he didn't need to work, he didn't need to risk and lose life this way. Yet he chose to prepare himself, and drive himself, the opportunity to serve his fellow man this way.

t is your life. You must decide how to make it count most. But t of your total life is being a citizen. So play that role, too, as best can. Whether you play it part time, as an avocation, or full time, vocation, view it as part of your Christian service. Play it clean. have a life to live. But you have a world to win—or lose!

—BYRON L. JOHNSON

POLITICS AS A VOCATION

At the invitation of YOUTH *magazine, Congressman Donald M. Fraser of Minnesota wrote the following article in response to the question: "Why should teens consider politics as a full-time vocation?"*

"These are the times that try men's souls. The summer soldier and the sunshine patriot will in this crisis, shrink from the service of his country; but that stands it NOW, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict the more glorious the triumph." Thomas Paine's words of nearly 200 years ago are a consolation and challenge today. President Kennedy was no summer soldier or sunshine

atriot. He went to his death in the service of his country. He believed America and Americans: He said, in 1960: "I don't believe that there anything this country cannot do. I don't believe there's any burden any responsibility that any American would not assume to protect is country, protect our security, to advance the cause of freedom. nd I believe it incumbent upon us now to do that."

Like everyone else, I have done some soul searching these past eeks. I approach the new year still saddened but more determined at service to our country is not only worthwhile but incumbent upon —vital and necessary if this country and this world is to survive.

Our nation and the world is in ferment and turmoil.

Are you concerned? Do you care what happens? Answer "yes" to ese questions, and you have answered the question to be resolved be- re you consider entering into active political life in this nation. All us know the boy or girl who speaks well, who knows how to organize meeting, who takes a lead in activities. We say to ourselves: "They ould go into politics." But should they? What is in their hearts d minds? Our country—our world—needs leaders and workers in litics who understand and who care—not mere technicians.

So I write to you who do care, to you who want a better community d a better world and who are willing to work for it. To you I urge, not "shrink from the service." Prepare now for the "hard conflict" d the "glorious triumph." I am not just moralizing. Many of the isfactions of political activity can be had in other groups—the plea- es of working and associating with people, the fun of organizing, and lighter moments. But in political work there is one further common nominator. Here are people concerned about public issues—about heart of life—people who help select or become themselves the de- ion makers of the world.

I have run for and held two separate offices—a seat in our state senate d in Congress. Both times I had to face incumbents long in office. I ew many hours of grueling work lay ahead. Moreover, implicit in ry statement I made—to the press, at a coffee party, or on TV— re the underlying questions: Why was I running? Why did I believe voters should choose me?

Frankly, I neither would, nor could, have run had I not felt strongly t the differences of opinion between my opponent and me, between party and mine, were vital differences. I cannot understand how erson can run for office who does not feel strongly about public issues.

Do you deliberately set out to take up politics as a full time vocation?

ually not. I have known few men who early in life were determined to for public office and succeeded. More often, such a deliberate

choice is lacking or impossible to carry out, for the pathway is full of twists and bends, the pitfalls frequent, and the opportunities uncertain. Meanwhile, the hard fact emerges that it costs money to live and politicians are usually volunteers.

Yet the challenge is there and the need is evident.

Therefore, one makes choices along the way which increase the likelihood of going into politics full time. Foremost is a good education. Today training is essential to a good job and a good job pays the bills as you move into the political world. In professional work, law offers, statistically, the best chance. About two-thirds of the Congress are lawyers; the other third run the gamut of occupations and professions. But, always, a well-rounded education is desirable. The more you know about the world today, and its history, the better you can lead others.

What about becoming active in politics as soon as possible? Here, perhaps, I am a heretic. I urge you first to become active in groups which are *issue*-oriented and not necessarily partisan. Examples: social action groups in your church, the League of Women Voters, your union local, municipal or school citizen groups, the United Nations Association, etc. While you are still in school, organize or join a club on international relations, the YMCA or YWCA, or the debate team. If you find yourselves challenged and stimulated, you're on the right track. Learn about community problems in depth. In other words, become a partisan on issues before you become a political partisan.

Then, when you know what you believe and want for the world, become active in a political campaign for a candidate whom you respect and sincerely believe should be elected. Offer to help and then accept your assignment—whatever it is—and do a good job. This will be quickly noticed. I could cite countless examples of people rising rapidly in political organizations because they did the work they were asked to do thoroughly and promptly. Avoid, if you can, becoming embroiled in partisan factions until you are sure you understand the differences or issues which separate these factions and then choose a side only if the issues seem important to you. Keep up your training for a good job and when you get a job, don't let your part-time political work cause you to neglect it.

From then on, your own personality, ability, aptitudes and the chances and hazards of political life will carry you along. But always keep your sense of humor—it's an indispensable ingredient of politics.

ORE YOU BECOME A POLITICAL PARTISAN

Now I make a special appeal to you girls. Don't be counted out. For u have the unique opportunity to make politics a lifetime vocation, a reer that combines nicely with marriage and children. Your children l be off to school by the time you are 30 and you will have a good more years of time to fill. I call on you, especially, to prepare yourves for politics.

We are educating you now for political responsibility. Take the llenge. Go on to college, be active in campus organizations, work marry, as you like, but read the daily newspaper and keep yourself reast of current events. You'll make a far more interesting wife and ther, a respected and admired member of your community. For itics will always be as close as your kitchen phone or your mailbox. mpaigns are carried on in your own neighborhood and candidates d woman power desperately. Service on boards and commissions then result for many of you. Research, study and work with comnity problems may well lead you to run for elective office or seek appointive one. These, too, combine well with marriage for they are quently part-time jobs.

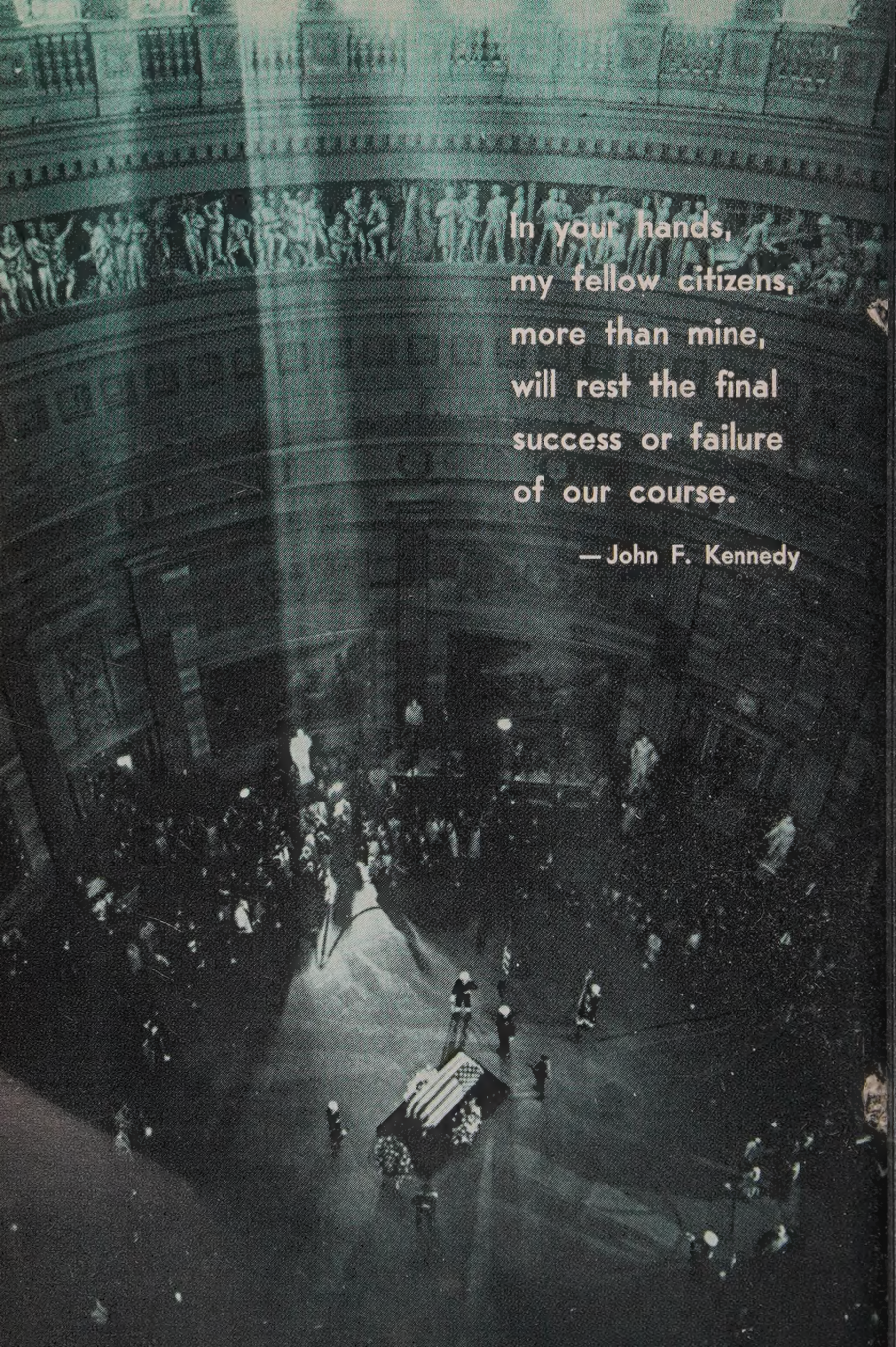
Our school boards and our city councils need more women mems. They have the time to think through thorny community problems le doing the manual work of the house. And many a city hall has n kept honest by the League of Women Voters' observers who attend mittee sessions while Johnny's off at school.

The wasted brain power and political potential of American women ay is astounding. Look around your own community. Aren't there gs that need doing? Do you have good libraries? Why not? Is service adequate? Why not? Do the poor children in your school neighborhood get adequate food and clothing? Why not? What ut discrimination in your own community? These are the questions women of America should be asking themselves. An aroused female ade could accomplish miracles.

ut are you girls too concerned about what the boys might think? boys who will be tomorrow's leaders will respect you and admire more for the brilliance of your mind than for your hairdo. It's t's underneath the hairdo that counts.

, young ladies, unite. Join the young men and together you have o to do—a world to shape—for tomorrow's world is yours.

—DONALD M. FRAZER


In your hands,
my fellow citizens,
more than mine,
will rest the final
success or failure
of our course.
— John F. Kennedy